

in. (Lxxn.)

The deity is AGNI or the praise of the oblations ; the *Eishi*
is

EA&YATA, the son of P&AGATHA; the metre is *Gdyatri*.

1. (Priests), present the oblation, for (Aasn) has $\text{Var}_{\mathbf{S}^a}$

come; the *Adhwaryu* again offers (the ^ sacrifice),

TFell-skilled in its offering.

2. The *Hotri* sits down by (AGNi's) hot flame,¹ rejoicing in his friendship towards the offerer.

3. For the sake of the offerer, they seek by their skill to place BUDRA in the fore front ; they seize

him, as he sleeps, with their tongues.²

4. (AG-M), the giver of food, scorches the vast
bow (of the sky) ; he mounts the water ; he
smites

the cloud with his tongue.³

5. Eoaming like a calf and bright-shining,
he
finds here⁴ no hinderer ; he seeks a chanter to
praise
him.

6. As soon as the great stout harness of his horses y_{ar}ga XY. is seen (in the sky), the traces of his chariot,

¹ Sayana takes *amsu*, as here eijuivalent to Agni ; the St.

Petersburg Diet, translates it "the stalks of the &?Mtf-plant."

² *So*. "with their hymns," the cause being used for the effect.

³ Sayana here takes *jdmi* as *pravridham*, *sarvam atirichyn vartamdnam*, but the true meaning is probably "his own/" He gives another interpretation of the latter part of the verse as referring to a forest-qpnfLagrarion, in which case *vanam* and *drishadam* are taken in their usual acceptation, " he mounts the forest, he smites the rock with his tongue."

* *Ilia* "here" may either mean "in this world,"
asmin *2olce_v* or

"in the sky," *antarihhe*; in- the latter case Agni
will mean the
lightning, and the praiser (*anibya*) will be the
thunder.